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# Religious Education

THE JOURNAL OF THE RELIGIOUS EDUCATION ASSOCIATION

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Vol. VIII

AUGUST, 1913

No. 3

## THE CHALLENGE OF RELIGIOUS EDUCATION\*

HENRY CHURCHILL KING, LL.D.,  
*President, Oberlin College, Oberlin, Ohio.*

Does it concern us all that the cause of moral and religious education should be pressed vigorously forward? That men should be able to put back of all their living a deep sense of the meaning and value of life?

In the first place, no one can know the facts as to the life of schools, colleges and universities, and doubt the need of moral and religious education. It is not only that educators are often blind to actual moral conditions that are in dire need of remedy, as many investigations show, but the markedly transition character of our time has made home and church guidance in morals and religion much less positive and pronounced than earlier, and so demands more from the educational forces.

Moreover, the schools and colleges exist for the very sake of insuring the training of good citizens. The community have a right to expect, in view of the millions poured into education, that the training of good citizens shall result. It is especially true that students in higher institutions of learning should regard themselves as a rarely privileged class, set apart for the time being from productive activity for the sake of preparation for larger later service. That later service ought to be proportioned to their privilege.

In the second place, it should be clear that there is imperative need for moral and religious education from the point of view both of the individual and of society, for morals and

\*An abstract, only, of the address delivered by President King at The Decennial Convention, Cleveland, Ohio.

religion look to great all-embracing decisions. No man or society is going to drift into large achievements. Men cannot live great lives in petty bits, to which only their passing moods stir them. There must be those large embracing decisions that cover extensive tracts of life, and finally its whole expanse. It is a serious question, therefore, for human society, whether, in the case of each member of society, there is the grip of an all-embracing purpose, of clear, conscious, avowed determination to follow the highest one knows. It concerns humanity whether the individual life is drifting or steering; whether it is frivolous or earnest; whether it is following the mere passing mood, or a fixed purpose; whether the determining consideration is that of pleasure or duty; whether the life is loyal or disloyal; whether there is ingrained selfishness, or love and service. And it is with questions like these that moral and religious education is concerned.

In the third place, we can be certain that men cannot get more life without deepening life. There has never been an age of such prodigious material development as the present. But this material development in itself cannot give the larger life. The very fact that men have unceasing ideal interests; that the normal human life is endowed with the sense of beauty, and truth, and duty; and that the greatest enemy of life, after all, as Eucken says, is "spiritual destitution,"—all this indicates how completely true it is that a faith intrinsically religious logically underlies all our life.

Finally, the peculiar need of our own times enforces this challenge to take up with new earnestness moral and religious education. There are open to us staggering resources of power and wealth and knowledge. Can we master them? Have we the self-control to do it? Have we interests ideal enough and strong enough to dominate these lower interests? There are open to us today, too, far larger, more numerous, and more complex relations than have ever offered themselves to any preceding generation. This, of itself, is a call to that simplicity of life which comes out of the great purposes of morals and religion. We face inevitably either that simplicity, or utter distraction and superficiality.

Moreover, the extent to which co-operation is forced upon men today in many lines, peculiarly demands that men should be trained into that mutual respect and careful justice and desire to serve, without which there can be no tolerable living



together. And so surely as, in the progress of humanity, we are looking to the goal of a genuine rational and ethical democracy, just so surely will there be demanded at its basis the moral and religious conviction of the essential value and sacredness of every individual person.

For all these reasons, therefore, it mightily concerns us as individuals, as Americans, as citizens of the world, that great moral and religious purposes should be clearly perceived and loyally taken on by all those in any sense in the process of education. We may well lend our enthusiastic support, therefore, to a movement like that of the Religious Education Association, that so largely helps to this great end.

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### **"EDUCATION AND SOCIAL LIFE"**

### **"THE RELATION OF HIGHER EDUCATION TO THE SOCIAL ORDER"**

#### **TENTATIVE SCHEME OF PROGRAM ELEVENTH GENERAL CONVENTION\***

NEW HAVEN, MARCH 5-8, 1914.

General Theme of Convention: *"The Relation of Higher Education to the Social Order."*

Plan: Morning Sessions: Reports of Investigations and Studies with Discussions.

Afternoon Sessions: Reports of Investigations and Studies with Discussions.

Night Sessions: Public Addresses in Woolsey Hall.

#### **FIRST SESSION, THURSDAY MORNING.**

*"The American College Since the Civil War."*

*"College Life and the Social Order."*

(The Student and His Social Life; Fraternities, Societies, Athletics, etc.)

#### **SECOND SESSION, THURSDAY AFTERNOON.**

*"College Life" (Continued.)*

(Organization, Administration, Student Government, Support, etc.)

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\*See general statement regarding the Convention on p. 285.

## RELIGIOUS EDUCATION.

## THIRD SESSION, THURSDAY NIGHT.

*"Education and the Social Ideals of the Age."*

*"What do the Changes in American Life Demand of Education."*

Addresses.

## FOURTH SESSION, FRIDAY MORNING.

*"College Training and the Social Order."*

(Curriculum and Social Character, Social Culture in Professional Schools. What are the facts as to Moral Conditions in the Colleges?)

## FIFTH SESSION, FRIDAY AFTERNOON.

*"College Training and the Social Order."*—(Continued.)

## SIXTH SESSION, FRIDAY NIGHT.

*"Higher Education and the Place of Woman in the Social Order."*

*"Education and the Conservation of the Home."*

Addresses.

## SEVENTH SESSION, SATURDAY MORNING.

*"The College in Relation to Preparatory and High Schools."*

(The Coordination of Secondary and Higher Education for Social Ends.)

## EIGHTH SESSION, SATURDAY AFTERNOON.

*Annual Meeting of the R. E. A.*

4:00 P. M. Reception.

## NINTH SESSION, SATURDAY NIGHT.

*"The Relation of the College to Community and State."*

*"Social Responsibilities of Public Education."*

Addresses.

Sunday morning, services in various churches.

## TENTH SESSION, SUNDAY AFTERNOON.

*"The College and the Church."*

## ELEVENTH SESSION, SUNDAY NIGHT.

*"The College and the New Social Order."*

Addresses.

## CONFERENCE OF CHURCH WORKERS IN STATE UNIVERSITIES\*

- E. W. Blakeman, President, Methodist Episcopal pastor University of Wisconsin.  
T. M. Shipherd, Vice-President, Congregational pastor University of Nebraska.  
W. C. Payne, Secretary-Treasurer, Director Christian Bible Chair, University of Kansas.

The Sixth Annual Conference of Church Workers in State Universities offered for consideration, "Co-operation and Efficiency." The growing interest in this movement to give religious instruction to the students at State institutions of learning was manifest by the increase in the attendance over that of former conferences, and by the nature of the discussions which followed the papers. The list of delegates has significance for the variety of institution as well as for the number of communions represented.

Addresses of welcome were delivered by Vice-President W. H. Barruth, and Rev. E. E. Stauffer, of Lawrence, with a response by the President of the Conference. The second session was devoted to

### A SURVEY OF THE CO-OPERATING AGENCIES.

Brief reports from the various State University communities,—Rev. H. R. Gold, Lutheran University Pastor, Madison, Wis., presiding. (Mr. Gold presented a questionnaire, copies of which he had sent out to various institutions as a basis for reports of work being done.)

*Rev. James C. Baker, Methodist Pastor, Urbana, Ill.:* There are six or seven churches doing special work among the students of the University of Illinois. The University is between two town centers, so that there is a university community set off by itself. The Presbyterian Church has a church building and an organization governed by the Synod of the State. Mr. Anderson raised the money, \$110,000, for the building, and \$60,000 for a girls' hall. The Baptists have a university pastor.

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\*Held at the University of Kansas, Lawrence, Kans., February 4-6, 1913.

The English Lutherans have a pastor for the first time, with services in one of the university buildings. The rector of the Episcopal Church, also, has services in one of the university buildings. The University Place Church, Disciples of Christ, has a splendid building. The Y. W. C. A. has finished a \$50,000 canvass for a building. The Y. M. C. A. has a building costing \$114,000. The Methodists are now at work securing funds for a large central hall. We expect to have a man in charge offering courses for which the university will give credit.

*Rev. Geo. Hunt of Madison:* The student has a great passion for reality. He is impatient of conventions which he sees are merely veneer. Any preacher preaching from the heart who will get the factory boy, will also get the student.

*Rev. Roy B. Guild, Topeka:* The same message that seems to reach the clerks and business men of Chicago seems to reach the students. I have found the pastoral relation most important, that is, the helping of individuals as individuals.

*Rev. E. W. Blakeman, University of Wisconsin:* We have at Wisconsin a University Convocation which meets four or five times a year. The preachers are chosen by the President of the University from a list nominated by the University pastors. The first meeting is a University convocation. This is followed by a number of meetings held under the auspices of the pastors and the Christian Association. The University contributes \$100, and the pastors and the Association pay \$100 toward the expenses.

*Prof. Frank J. Jewett, University of Texas:* We have somewhat the same scheme. One preacher is chosen from a list nominated by the University pastors. The University pays expenses, and the meetings are held in the University Auditorium.

*Rev. John Powell, Religious Work Director, Y. M. C. A., University of Minnesota:* I do not believe that the University Convocation can take the place of the University church service. All of the other things we are doing need to be supplemented and focused upon the institution itself.

Regarding the matter of University preaching, it may be that the sermon may be very similar, but there must be a background of understanding of student problems. Young men come out of college with an abyssmal ignorance of the whole religious life. That is precisely the thing that preaching, more than anything else, must change.

*Rev. Thomas Nicholson, Secretary of the Educational Board of the Methodist Episcopal Church:* There is a danger, I think, of aiming at too much unity and too much uniformity. We must have unity through diversity. The main differences between the denominations today are not differences of belief, but differences of policy and method of organization. The pastor in any church should beget an openness of mind toward religious truth and religious things. You go a long way toward winning everybody when you take the attitude of open-mindedness toward truth. The University pastor should touch the Christian men on the faculty in a way which will influence them to do personal work among the students. He should be able to help them to realize the opportunity which they have to do this work, not as professional religious workers, but in connection with their work as teachers.

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### THE RELATION OF THE MINISTERS OF THE LOCAL CHURCH TO THE STUDENT PROBLEM

RICHARD C. HUGHES.

*University Secretary, College Board of Presbyterian Church.*

The conditions in the State universities vary greatly. Many maintain daily chapel prayers. One requires the students to attend daily chapel service and preaching service once each Sunday. Some have well developed courses in religious education and in the study of Hebrew and Hellenistic Greek, while others provide little or nothing of this character. No detailed statement of the problem can be made that will apply to all institutions alike, but in the institutions where the religious influences are the most active the students need the life, the worship and the service of the church. In the institutions where the religious influences are not prominent the students need pastoral oversight and definite religious instruction.

Experience has taught us that three hundred students are enough to occupy the full time and energy of a well equipped man, Y. M. C. A. Secretary busy with his building and the many social activities centering in it cannot give pastoral care to anything like that number. The same thing is true of the busy city pastor. Careful analysis of the facts has shown that the best

organized Christian Associations with a full force of workers really effects in any way more than one-third of the total number of students; that the best equipped churches with good music and brilliant preaching altogether seldom reach more than one-third; and it is usually the church members among the students who are active in the Y. M. C. A. This makes clear that a majority of these students, amounting in the aggregate to thousands, are entirely outside of all religious influences and that during their University career, lose the church-going habit and all their interest in Christian service.

The first contribution of these local ministers to the solution of the problem was their demand for help from the church at large.

This means the employment of University pastors. The policies of the Y. M. C. A. has been the employment of youthful secretaries and the use of student initiative. On this policy the Association has grown strong and accomplished great good, but the students need in addition to this youthful expression of their religious life the wise mature counsel of experienced men and women, and it has been found that students are as ready to accept the teaching of religion from thoroughly trained clergymen, who are professional teachers of religion, as they are to accept professional instruction in any other subject. The discovery of this fact is the second contribution of these local ministers. It means that a teacher of religion need not win his way to the favor of students by his prowess in athletics or by his social graces any more than the professor of mathematics or biology; that the teacher of applied Christianity or practical religion may stand squarely upon the dignity and worth of his subject.

The very best possible preaching supplemented by the most attractive church service fails to reach this big majority of unchurched students when it stands alone. The students regard themselves as transients in the city even when they are prejudiced in favor of the Church. It is difficult for them to find a place for themselves in the life of the church community. The plan of placing in the pulpit a preacher of national importance and sending untried men to the student's rooms with importations will, at the best, meet with only partial success. We need men who can resolve their doubts, translate their new learning in terms of faith, skilfully direct them in the joys of their life's

work and be to them in a real sense a personal counsellor in the deep things of life. But the type of preaching in the pulpit is important and it is here that many men fail by attempting to preach to University professors and students as though they were somehow in a class by themselves. The sermon that deals with realities in such a vital way that it will reach the conscience and the life of the average man is the sort that will produce the effect upon a student audience. If there are students in the audience this means that he must lead the intellectual life and be in intellectual sympathy with the life of the campus, but he should know his modern science and philosophy so thoroughly that when he goes into the pulpit he can afford to forget it all and speak his message with the authority that comes only from personal conviction. Preachers who attempt to attract students by tricks of oratory, by literary quotations and scientific illustrations will soon discover that if students differ at all from other people it is in the quickness with which they sense all unreality and their delight in the simple directness of truth.

The minister who was called because of his ability to deal with this great problem finds it necessary to induce the very church that called him to take the next step and heartily welcome not only the charming minority but to actively and aggressively go out for the much less charming majority. A number of University churches are just now in this interesting stage of their development and because of the statesmanlike grasp of the situation by the local ministers, they are planning to enlarge their church buildings, equipment and entire plan of operations. There is no where a greater opportunity for effective service than this of each year inspiring the lives of hundreds of young men and women who will go out to the ends of the earth to use their splendidly trained abilities for the common good.



## TRAINING FOR MINISTRY IN COLLEGE COMMUNITY

REV. ADAM E. HOLT,  
*Manhattan, Kansas.*

If the training of the college pastor is different from that of any other pastor it is so because of the peculiar nature of his task. We must accept without challenge the practical justification of the separation of church and state. The task of the college pastor becomes then the conquering in the name of Christianity from a base of operation outside the university walls, the modern world of intellectual culture as it exists inside the State University.

I have no desire here to disparage the spiritual culture of the average state school. But a unified program with reference to the full rounded, spiritual, moral and religious development of the student the university does not have. Backed by the material resources of the state, stimulated by the modern hero-worship of the expert, each department makes its own contribution to the student's bewildered mind, and he makes the best combination possible out of what he gets.

To this situation so rich in much that is excellent, the church comes out as a tyrant for the student's intellect but with a Master for his will. It is interested in the development of personalities which have spiritual certainty, moral and ethical power. There are those who seem to think that the university situation ought to be served by some rarified form of the church invisible, undiversified in its working units. But so long as the race is propagated by working units; *families, political parties, states*, the religious man need not apologize for these working units we call denominations. If we were dealing with the university invisible it might be worth while to talk about the church invisible. After all, why this hesitancy about being loyal to one definite human religious organization? Why should a denomination which has been in active existence for three hundred years, apologize for the integrity of its existence alongside of any state school of any description whatever? These moral and social units antedated the state and will probably exist when the state has gone.

*Now if the college pastor is to culture the student's will I believe he must recognize certain conditions as fundamental.*

I would mention first of all that he can not do this apart from historical Christianity. I have in my possession a letter from a student who has recently gone out into life which reads as follows: "Mr. Holt, I believe in living the square life, I even believe in being religious. But when you ask me to worship God by joining a certain group, which worships under a certain name, out of a certain book, at a certain time, at a certain place, with certain phrases, I balk." Now that student stands there the finished product of a modern vagueness of thought all too prevalent around state universities. He is totally unmindful of the past out of which he has come. He is entirely unrelated to the future to which he must go. He is in a class with the pharisee of old who thanked the Lord for the distance between himself and the rest of society.

*Again if the college pastor is to culture the student's will, he must work out for the student or with the student a spiritual conception of the universe and the society of which he is a part. Why all this loose talk about the creeds. If Christianity is vigorous to define itself in human institutions it will define itself in systems of thought, and every student is an incipient theologian and is struggling for a world view. He wants it because it is necessary to the projecting of his life plans.*

*The college pastor can not culture the student's will except as he knows how to absorb the splendid loyalties of college in the great ethical message of Christianity. He must be not only exhorter but he must be organizer of social service tasks. For this reason he welcomes the presence of the local churches which multiply opportunities for present service.*

Now with this definition of the task, how about the preliminary training? There must be a knowledge of historic Christianity which makes the college pastor sympathetic with all the forms in which the gospel has found expression.

He must know modern philosophy and science. He needs to work out a strong Christian apologetic in close proximity to them. My objection to the isolated theological seminary is that too often the man who states the objections to Christianity is the man who must state the answers, and he never states any objections except those which he thinks he can answer.

The college pastor must know modern society. He must work with great institutions and must think in terms of institutions. He must be a successful teacher and an organizer of an

institution for religious education. He is the organizer of a school of religion, with faculty, with equipment, with graded courses matching over against the education of the university. When it comes to the best place to secure such an education, I do not hesitate to say that it can best be secured in a theological seminary alongside of some great university. There he has the chance daily to know university life at its best and at its worst. There he can sense the moral tonic of intellectual honor.

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### TRAINING OF THE MINISTER IN UNIVERSITY COMMUNITIES

RT. REV. F. L. SPAULDING,  
*Protestant Episcopal Bishop of Salt Lake City.*

The most important discovery of recent times is the distinction between religion and theology. Possibly theorists, like Sabatier and James, have exaggerated the universality of the religious instinct. Practical observers may think that there are more human animals who are not religious and more who are not incurably religious than the philosophers think, but the distinction they have pointed out is of great value, and it is the first thing the theological student, no matter where he is to work, must learn. With this distinction accepted and understood, the development, it seems to me, ought to be somewhat as follows:

1st. *The student will familiarize himself with the varieties of religious experience, and gain a sensible sympathy with various types of human nature.* Since he knows that God made men so unlike that all cannot find him in the same way, he will not condemn a man who does not find religious satisfaction as others do, or as he may have found it himself. If, for example, the three fundamental types of religious experience are the intellectual, the emotional and the ritualistic, he will learn how to provide, within his own denomination, for such diverse needs. If that is impossible, he will direct the individual to the Church most likely to help him. It will therefore be necessary for him to understand the spirit and methods of other churches than his own. He will realize that many of

the denominations of Christians did not come into existence because of man's perversity, but because of man's need. He will be helped far more, by studying denominations from the standpoint of their efforts to understand and meet the needs of men, than by studying the doctrinal statements in which they try to express and satisfy the demands of God.

2nd. *Religion is first an individual experience, but it is also inherently social.* Those who are like-hearted and like-minded feel that it is not good to live alone,—Organization is inevitable,—Religion must express itself in worship and worship is social. The theological student must understand and believe in those values and know how to offer them most attractively and convincingly. If he is to be the preacher of a church which makes its appeal to the intellect, he must cultivate a logical method, and a convincing manner. If he is to minister to the "Twice Born" he must familiarize himself with the most effective ways of producing a conviction of sin and the desire to live the new life. If he is to be a priest in a church, which helps men to find God through the love of the beautiful, he must study the meaning of ritual and liturgies, so that he can make the church's worship beautiful and reverent.

3rd. *The theological student will conclude that religion must express itself in theological terms.* The recognition of the inevitableness of creeds will make him respect them as an effort of men to state religion in the best concepts available, and therefore, he will find the study of the Creeds of Christendom most valuable. Such a study will show him that credal statements are tentative and not final. Christianity is an historic religion, and its history is not only the history of a Society of worshippers, but also of a Society of Thinkers. The best equipment for testing the latest theological proposal is a knowledge of the history of doctrine,—the latest proposals of religious philosophy were, most of them, tried out centuries ago.

4th. *With the conviction that men have always been religious must come the desire to study sympathetically the great Ethnic Religions.* The student will reach a confident belief in the finality of the Christian religion by considering the non-Christian religions as St. Paul thought of them, as ways in which men have sought "After God if haply they might feel after Him and find Him." He will study the New Testament

as the history of Jesus Christ and the meaning of that life written by those who were in a position to understand it as well as it is possible for men to understand it. He will see clearly that men are inspired, not books, and that therefore there must be a human and fallible element in sacred literature. He will be saved himself, and be able to save others from an immense deal of intellectual discomfort and positive unbelief by considering the Bible as a collection of the writings of divinely inspired men, not an inerrant revelation direct from God.

5th. *The theological student will study carefully the relation of religion to personal righteousness*,—his knowledge of the life and words of Christ will give him ethical standards and prove to him that there is a close connection between a high standard of morality and a true thought of God and this in face of the fact that there are good men in spite of bad creeds and bad men in spite of good creeds,—he will realize that Christianity is not only a system of conduct, but it is a power from on high to succeed in such conduct. He will appreciate the meaning of Prof. T. H. Green's statement that often "Men's doubts are excuses for their vices," and he will investigate and ascertain by personal use, the value of prayer, of sacrament for the attainment and preservation of high Christian ideals.

6th. *As the fact that man is a social being prompts men to assemble themselves together for worship, so righteousness cannot be personal and individualistic*. It also is Social,—Men cannot be saved alone and the theological student must study sociology and familiarize himself with proposals for social reform. His study of the development of doctrine will have made him see the influence upon religion and its theological statement of the natural and social environment and he will investigate with intense interest especially those programmes of reform which profess to go to the root of injustice and unrighteousness. Knowing that man cannot live by bread alone, he must be able to supplement measures of reform which fail to consider the spiritual and moral as well as the physical needs of man, and yet he will not forget himself, nor let others forget that a man cannot claim to love God, whom he hath not seen, unless he love his brother, whom he hath seen. He will remember that social service must be corporate service, that

the ecclesiastical unit must be organized for efficiency and that his pastoral duty is not only the personal care of individuals, but the leadership of the organization for social service. While he will learn his own duty as a shepherd of souls, he will not be satisfied with such limited influence and service,—he will strive to deepen and strengthen the social conscience of his church as a whole.

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## A SURVEY OF THE CONDITIONS IN STATE UNIVERSITIES

MR. HARRISON S. ELLIOTT,

*Bible Study Secretary, Student Department, The International Committee of Young Men's Christian Associations.*

The student community is a community within a community. Among the first questions which the student must meet after he enters this community is the moral question. He is suddenly put up against all sorts of moral problems. He is brought face to face for the first time with the necessity for making free decisions which frequently means a crisis as to what his attitude is to be.

In the second place, the university community is a little republic of its own. The student is suddenly plunged into a body politic where he has the right of franchise. He is one of the determining factors in deciding what the life of that community shall be. The ideals of a university do not depend so much upon the faculty or the Board of Trustees, or anyone else, but upon what the students decide they shall be. We must make of these citizens who will stand for morals and religion.

The problem of the student's readjustment to his religious life—the student finds that authority is swept away, that in the university nothing is taken for granted. It is important that he come to some personal convictions at this period in life, even though he may see fit to change these convictions later.

The student is in a selfish attitude. He has come down to the university to "make good" for himself as much as he can. He feels that his future success and happiness depends upon getting all he can for himself during his college days. We must inspire him with the altruistic ideal.

The conditions in the local town must be considered as factors in the university situation.

*Discussion led by Rev. Richard C. Hughes.*

We have had a great change in the university situation in the past five years. The attitude of the university presidents is changed. The attitude of the church boards is changed. The problems have changed. Among other plans, dormitories have been tried. I do not believe that it is the business of the church to go into the dormitory business. University pastors are put in to reach the students, and not to spend their time building fires and superintending student rooming houses.

Now what is the university pastor to do in relation to the church pastor? There is sometimes a certain amount of jealousy in the mind of the church pastor toward the university pastor. He sometimes feels that the university pastor should be his assistant. In our work we have made the two independent of each other, each with his own field of work, and in the last analysis the relation is purely a personal one. We have gone far enough in some universities to find that it is respectable to be an ordained minister. We hear a good deal of talk now-a-days to the effect that a minister cannot work with the students, but we are beginning to learn the fallacy of this notion.

*W. M. Houston, Ohio State University:* I once thought that the dormitories would be an aid to my work. I made arrangements with the lady to place a bunch of boys in her house under their own rules. I simply reserved the right to fill the house for her, and in this way I was able to arrange accommodations for students of my own denomination without having to carry the burden of management. I have a similar arrangement for a house full of girls.

*Dr. Thomas Nicholson:* The church boards have a great opportunity to change the attitude of their churches toward the work in state universities.



## THE RELATION OF THE HOME MISSION BOARDS TO RELIGIOUS WORK IN STATE UNIVERSITIES

ANNA R. ATWATER,

*President, Christian Woman's Board of Missions.*

The Christian Woman's Board of Missions undertook its first work among students in state universities in the year 1893. It may be well to say here that this form of mission work has not been popular. There have been insistent arguments against it. *Our church schools urged that they should have consideration before we undertook to render service to state institutions which were not so needy.* Another argument against the work after it was started was that there were not enough converts reported. This arose out of a partial misconception of the ideal for Bible Chair work. There is no doubt that for such reasons our Board lost some friends when it undertook this service.

Another difficulty we have experienced is that *there is not the appeal in the Bible work for universities that comes with the ordinary statement of the needs of mission fields.* People are touched at the stories of physical suffering and degradation, and gifts result, and interest. There are many indications on foreign fields and at home that Christian workers have put an over estimate on the statement that Christ came to preach the Gospel to the poor. As if, in His plan of redemption, there was no thought of the higher classes. We need to emphasize the thought that the message of life is for the learned and the unlearned, the high and the low, the rich and the poor. It meets the needs of all.

University men and women naturally become leaders of thought and action in all the communities to which they go. If then, from their university training, they bring no knowledge of Christianity, no discipline in its activities, the Church loses a power of which it might have availed itself. *We look upon Bible work in state universities as offering one of the best opportunities for the enlisting of strong and capable leaders in Christian activity.*

The time will come, if it is not now here, when all will admit that religion must be given as full and fair consideration as is given to science, art, law and literature. In most of

our state universities state funds cannot be used for the teaching of religion. Such teaching must come from some organized force of the Church.

### WEEK-DAY CHAPEL EXERCISES IN STATE UNIVERSITIES AND COLLEGES

*Paper prepared by Prof. C. Cessna of Ames, Iowa. Presented by Wm. Hints, M. E. University pastor, Ames, Ia.*

A questionnaire was sent out to 18 universities and colleges asking information as to Week-Day College Chapel Exercises. Fourteen answers were returned.

The following is a summary of the results of these fourteen answers:

1. Out of fourteen, five have such chapel exercises.
2. (a) In all attendance is voluntary.  
(b) In two, five times per week, in one three times per week, and in two twice a week.  
(c) The time occupied varies from fifteen minutes to thirty minutes.
3. The exercises are led by the President, local ministers, members of faculty, or chaplain.
4. Nature of services: Music, scripture reading, brief addresses and prayer, closing with Lord's Prayer.
5. Attitude of faculty favorable; attendance fair. One says: "Strongly in favor but not enthusiastic in attendance."  
Attitude of students favorable; attendance fair. The attendance of students mostly ranges from one hundred to two hundred. Harvard has an average of one hundred students at two hundred and ten services.

Nebraska: "Usually good, depending on the program."

Kansas: "Attendance taxes the chapel on Friday when general convocation is held. On other days from four hundred to eight hundred."

6. Things found helpful in maintaining the interest: "Assistance of glee clubs, careful, thoughtful preparation on the part of leaders." "Speakers who are known to have a message." "Securing men outside of the university for brief addresses on live topics as vocational opportunities for men and

women, etc." "One number each week is devoted to music which usually draws a good attendance."

7. Remarks or suggestions: "Regarded as one of the most helpful religious exercises of the college. Student co-operation has been helpful. The interest and hearty co-operation of the President has aided. If the leading men of the faculty will attend and take part it will greatly add to the service." "The Chapel service is a wholesome unifying influence and the faculty would not discontinue it."

8. Eleven out of the fourteen were anxious to get the results of the questionnaire.

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## THEOLOGICAL SCHOOLS AFFILIATED WITH STATE UNIVERSITIES

REV. H. H. SWEET.

*Board of Education, Southern Presbyterian Church.*

In the matter of religious education, state institutions of learning furnish a fruitful field for the tillage of the churches.

There were enrolled for the year 1911, in twenty-five state universities and A. & M. colleges of fifteen states of the Southern section of our country, in round numbers, 18,000 students; 15,000 of these were either actually members of the Church or declared themselves to have church preferences. Six denominations, namely, Baptist, Disciples, Episcopal, Methodist, Presbyterian and Catholic, were represented by 15,000 students. The 3,000 students remaining represent both the smaller denominations and the non-church-connected people of the territory mentioned. The situation actually found to exist in a part of the country represents in a measure the country at large. Student communities, therefore, in which five out of every six are either members of some denomination or have decided religious preferences, should neither be hostile nor indifferent to religion. The state cannot give to these students the religious education which their needs demand. The Church must do it, or be fearfully remiss in her duty.

The matter of the churches maintaining theological schools affiliated with state universities is a very different thing from that of giving religious education to their young people who are

attending state institutions. Suppose there were such seminaries and in sufficient numbers, would they be the kind of agencies needed to enable us to solve the problem that presses for immediate solution—which is to give to these young people the religious education which they need as laymen?

The proposed plan, or something like it, has been in operation for a number of years in several of the provinces of the Dominion of Canada. In the Province of Ontario the Church of England, the Presbyterian, the Methodist, and the Roman Catholic, churches have divinity schools located in close proximity to and affiliated with the University of Toronto. In connection with each of these divinity schools is maintained a college of arts supported by the church to which it belongs, but which is at the same time one of the several arts colleges of the university. Arts degrees are conferred, not by the colleges, but by the university.

The affiliated divinity schools are more independent. In them the courses are prescribed, the instruction given, and the degrees conferred by the colleges themselves.

At Montreal several churches have divinity schools, without the arts colleges, affiliated with McGill University, a non-sectarian, endowed institution. While the higher educational work of the different churches of Canada is not all done in schools affiliated with state and endowed non-sectarian institutions, large part is so done. The plan is widely accepted, and seems to be satisfactory and successful.

In our own country, the Presbyterian, Disciples, Congregational, and Methodist churches are trying out the plan of affiliation to a limited extent. The Universities of California, Texas, Missouri, South Carolina, and North Dakota, have theological seminaries or Bible schools more or less closely affiliated with them.

In many of the newer states and sparsely settled sections there are no well established, thoroughly equipped theological seminaries. As such states and sections develop and increase in population, there may arise a demand for theological schools. When the demand comes, it will no doubt be wise to consider establishing such schools in proximity to state institutions, and affiliated with them. We might go further and say that this position is as sound for arts colleges as it is for divinity schools.

As the situation presents itself, the plan to maintain theological seminaries in affiliation with state institutions does not seem to have before it even an open field; much less a fruitful one. Neither does it seem wise at this time for religious workers in state institutions to advocate such a policy. It is granted that this position may be wrong. If it is, I shall be delighted to be set right. The reasons for my position are briefly stated as follows:

1. The needs of theological education, so far as the number of schools are concerned, are pretty well supplied. According to the last report of the Commissioner of Education, there are in the United States 193 theological seminaries, Bible schools, etc. These schools enrolled for the year 1911, 10,834 students. About 60 of the 193 institutions are small Biblical departments attached to colleges, religious training schools, attached, and unattached, and religious schools for the colored people. So far as the 60 schools are concerned, the outlay in equipment and teaching force, is quite small, except in a very few of the colored schools. The total enrollment in these schools, I estimate, after looking over the list, at about 1,200, which is 20 to the school. This leaves us with 133 theological schools and 9,634 students enrolled in them. This is an average of 72 students to the school, which is by no means an overcrowded condition. The 133 seminaries have invested in buildings and equipment \$21,419,000, and in endowment, \$35,313,000. By averaging the amounts, it will be seen that each school has invested in equipment \$161,000, and in endowment \$266,000. This is by no means a bad financial showing when it is taken into account that many of the theological schools are simply departments of colleges or universities, and hence, do not require the outlay in material equipment and endowment which would be required if they were unattached. The material equipment of the theological schools being fairly good, and the schools themselves not being overcrowded with students, are elements of a condition which suggests the unwisdom of the advocacy of the establishment of more theological schools at this time, in proximity with the state universities, or elsewhere.

2. For the purpose of this discussion, our theological schools may be divided into five different classes; (1) those which are departments of denominational college and universities, (2) those which have their own material equipment and

governing boards, but are closely affiliated with denominational colleges and universities; (3) those which are departments of nonsectarian colleges and universities; (4) those which have their own material equipment and governing boards, but are more or less closely affiliated with nonsectarian colleges and universities; (5) disattached theological seminaries provided with ample buildings, grounds, and endowment.

It has already been indicated that the demands for theological education are met by existing seminaries.

Of course, by a rearrangement of theological schools, the proposed plan might be put in operation; and such home might well be in proximity to some state institutions. However, there is little reason to believe that any general rearrangement in this direction may be expected or even desired.

Which of the five classes of seminaries which I have mentioned would be most likely to take kindly to, and to take part in, such rearrangement? The unattached institutions are the best equipped, usually, and with certain exceptions, the most largely attended. They seem to be measurably prosperous. They are bound to their present localities by ties of history, tradition, and sentiment, as well as by those of financial investment.

The seminaries which are departments of, or affiliated with endowed non-sectarian institutions would hardly take kindly to a plan for rearrangement. There are in some instances as good reasons for affiliating seminaries with independent institutions as there are for affiliating them with state universities; and certainly where such affiliation exists and is prospering, no one would offer disturbance for the sake of this plan or any other.

Would the seminaries of the denominational colleges and universities take kindly to a plan of rearrangement? Is there any reason why they should? Would the college or university be better off with the seminary gone? Would the seminary be more efficient, more useful, at the State University, either to the denomination or to the general public?

*President E. P. Robertson:* The Church while acting as a Church must provide its own leadership. There is the teaching function for the Church. The university turns out vocationally trained men. The College of Religion fulfills the work

of the university as a university college, not as a college of theology. It leaves room for the university pastorate. It is the expectation that just as normal lawyers and doctors come out of the university, so will preachers and social workers. The religious teaching is the function of the Church, not to be supported by public taxes, but carried on under the supervision of the university.

*Rev. E. C. Smith, American Unitarian Association:* Harvard University has extended a general invitation to representatives of all religious denominations to affiliations with its divinity school. So has the University of Chicago, provided the work is of university grade.

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### PRESENTING THE CHRISTIAN CALLINGS AT STATE SCHOOLS

*Rev. Frank W. Padelford:* The establishment of more denominational colleges in the West would be a calamity. The greatest need of our churches is leadership. If we can bring strong Christian leaders to our universities to speak on the opportunities in Christian service, we can appeal to strong students. Much use can be made of carefully selected literature. I am inclined to think that more men are recruited for Christian callings at the student Conferences held at Northfield, Lake George, Lake Geneva, Estes Park, and other places (under the auspices of the Young Men's Christian Association) than anywhere else.

*Rev. E. E. Stauffer:* I believe that one of the highest privileges of the university pastor is the presentation to students of the opportunities in Christian callings. I would suggest that we pick out our men and go after them. Bring in men who can appeal in a large way and make a judicious use of good literature.



## CURRICULUM BIBLE COURSES

FRANK L. JEWETT,

*Instructor Texas Bible Class, Austin, Texas.*

It has seemed wise to me to confine myself to an account of the Credit Bible Courses in connection with the State University of Texas.

Two institutions, the Presbyterian Theological Seminary, and the Texas Bible Chair, are prepared to offer Bible courses in such a way that they meet the approval of the university in granting the students taking them credit towards their B. A. degree. In its bulletin of information, issued in October, 1912, the University has very clearly defined its position as follows:

"To certain of the courses given by the Texas Bible Chair and by the Austin Theological Seminary, credit has been given towards the B. A. degree under rules intended to maintain the equivalence of the courses for which credit is asked with the courses given in the University.

The rules are as follows: Credit at the University of Texas for work done at other institutions is given only on the individual application of the student after the work is completed. Each case is considered on its own merits.

As regards work done at the Texas Bible Chair and the Presbyterian Theological Seminary by students of the University in conjunction with their University work, no promises can be made in advance, but it is probable that credit will be granted if, when the application for it is made, the following points are made clear:

1. The work for which credit is desired was of University grade and on a subject suitable for University instruction.
2. Regular classes were held at least equal in number, in length of period, and in amount of preparation required, to those of a University course involving the credit asked.
3. Regular tests or examinations were held corresponding to those of the University.
4. The classes doing the work for which credit is desired were restricted to students of at least Sophomore standing.
5. The student applying for credit was of at least Sophomore standing before beginning the work.
6. The work was completed with a certain specified grade.

7. The student making application did not carry more than one full course outside the University at one time, and the total amount of work carried did not exceed six courses.

8. The student applying for credit secured the consent of the Dean of the College of Arts before beginning the work.

COURSES OFFERED IN THE AUSTIN THEOLOGICAL SEMINARY ACCEPTABLE TO THE UNIVERSITY.

I. The English Bible. First year. Three hours a week. An introductory course, looking to a general view of the Bible.

II. The English Bible. Second year. Three hours a week; (1) Study of the Old Testament poetical books and (2) Old Testament prophecy.

III. Gospels, Acts and Epistles. Third year. Three hours a week.

COURSES OFFERED BY THE TEXAS BIBLE CHAIR.

I. Life of Christ. First year. Three hours a week.

II. Records and Letters of the Apostolic Age. Second year. Three hours a week.

III. Old Testament History and Prophecy. Third year. Three hours a week.

IV. Hebrew Poetry and Wisdom Literature. Three hours a week.

In the Texas Bible Chair classes about 75 or 80 students are enrolled. The Sophomore class is represented with 25; Junior class with 21; Senior class with 17; Special or graduates, 3. Freshmen are not allowed to elect a Bible course. The University felt that the Freshmen should be held strictly to their required work. The representation in classes, therefore, is gratifying.

The Seniors go out to a world influence. Teachers, 43; ministers, 3; missionaries, 2; physicians, 1; lawyers, 3; law and preaching, 1; journalist, 2; business men, 1; stenographers, 1; ranchers, 1; social service, 2; librarians, 1; taking care of home, 1. Only eight out of the list are preparing for distinctively religious work. To reach 43 teachers more than justifies the existence of all our work and effort.

In answer to a question, "Why are you taking the Bible course?" 11 replied for general culture. 6 for use in life work. 2 to teach it to others. 1 to know how to be a Christian. 39

general desire for a knowledge of the Bible. 6 for spiritual benefit. One, only, to get University credit.

Some reasons given in the language of the students themselves are of great interest and will be so given here.

1. "My first reason is to learn more about the Bible and to try to straighten out what little knowledge I already have of it.

2. "In such a course as this, the Bible can be studied in more detail than is possible in a Sunday School class.

3. "To get an unprejudiced idea of the Bible."

4. "In order to live a more intelligent, consecrated Christian life, I felt that I should make a thorough and systematic study of the life and teaching of Jesus.

5. "Christ is my ideal. I want to know as much about Him and His work as possible."

6. "Expect to be a missionary teacher in Mexico. I was ashamed that my knowledge of the greatest Book in the world was so helter-skelter.

7. "Solely for my own good."

8. "My study of the education of the Greeks, Romans and Jews influenced me in selecting this course."

9. "That I may learn how to be a Christian."

10. "To fit myself to be a good teacher in Sunday School."

In selecting these few striking utterances, I was struck with the expressions of deep yearning after life which is life indeed. There is also the note of genuineness, sincerity and breadth. I count myself most fortunate in being able to work through the truths in this Bible with students of University standing, for the sheer joy one gets in seeing eager and hungry spirits from Christian homes and Sunday Schools seeking for the realities of life and God.

## RELIGIOUS STUDIES IN THE CURRICULUM

ALVA W. TAYLOR,  
*Bible Chairs, University of Missouri.*

Religion presents universal phenomena. It is as much the subject of scientific investigation as is biology or geology. It is omnipresent in humanity from the lowest savage to the most modern philosopher. Consideration of it is as important to general education, as is the consideration of history or literature. A well balanced curriculum would contain it and present an opportunity to study it as a part of an all-round education.

But our party divisions and creedal antipathies prevent a presentation of religion in the class room of state schools, except as it is unavoidable in the teaching of other subjects. History cannot be taught without considering religion, and neither can literature, philosophy, the classics, or even the material sciences, such as geology and biology, for it is the inevitable accompaniment of all that has concerned humanity. Religion, as a discipline demanding consideration on its own merits, all too often suffers in the student's mind by being thrust to one side and treated as a mere accompaniment to the real issues of life and education. To realize upon its own value to the student as a means to a rational and balanced general education, and much more as the best of all means to that supreme end of all education, viz., a well rounded character, religion demands a place in the curriculum and a type of study that can be given only in courses given for credit.

There seems only one adequate way to accomplish this, and that is for the state schools to freely recognize, on a basis with credits presented in other subjects, the credits presented for religious subjects. If the study of religion be as important as that of history, literature and science for the sake of general education, and for the making of character, there is no reason why studies in religious themes should be discriminated against.

Several of the state universities are now giving such credits: The University of Missouri, the University of Texas, the University of Virginia, the University of Oregon, the University of North Dakota. Other schools, such as Michigan, Iowa, Colorado State Teachers' College, and the Agricultural College of

South Carolina allow credits for work in religious subjects. This gives opportunity for the establishment of "Bible Chairs," affiliated seminaries and "Schools of Religion" under the direction of university pastors and other leaders. Through thorough and patient work these schools by the side of the State universities will in the course of time be able to break down academic habit and even academic prejudice and give, in an efficient and far-reaching manner, adequate religious instruction to the students at State schools of higher learning.

#### THE ECONOMY OF CO-OPERATION.

*Rev. John Powell:* We have reached the plane of co-operation. The temper of our time is impatient of division. The churchman recognizes the historical development which is responsible for the divisions of the Church, but the student is particularly inclined to give his allegiance to that work which has its forces united.

Methods of co-operation. Why maintain separate schools of religion? Get one big man in each subject, rather than a little man teaching several subjects. Bring the strongest possible preachers into the university community, their work to be supplemented by pastoral activities on the part of the local workers. This central service should be in charge of one man who can give direction and body to the whole thing. It is an economy of money. It is also economy in the impact upon the student life.

Another thing. You cannot bring the student into relation with a normal church because there is no normal church in a student community. The mere fact that the students are there makes it impossible to have a normal church.

## THE CHRISTIAN ASSOCIATIONS IN RELATION TO OTHER RELIGIOUS AGENCIES ACTIVE IN STATE UNIVERSITIES

CHARLES D. HURREY,

*Secretary, Student Committee, International Y. M. C. A.*

The stupendous proportions of our task challenge us to united action,—to agreement on the fundamental principles underlying our work,—to the adoption of a program sufficiently flexible to meet the variety of conditions in different institutions. That the procedure will not be the same in all university communities is obvious,—in fact, there will probably be as many plans as there are institutions.

One communion locates a university pastor, another communion establishes a church near the university. The Disciples of Christ have established Bible chairs emphasizing voluntary Bible study. Still another communion may undertake institutional work and require the university pastor to be responsible for the maintenance of dormitory, in addition to his pastoral and teaching duties. Some communions have attempted to meet their responsibility to the university communities by assigning their ablest preachers to these pulpits and supplying in addition a sufficient number of assistants so that the minister may be free to dedicate the major part of his time to work among students.

We cannot emphasize too strongly the necessity of a highly co-operative and Christian spirit on the part of all concerned, but the actual relationship of agencies must be determined in each case by experimentation. Let us notice a few possibilities:

The communions having churches near the University of Minnesota have united to make possible the securing of a Religious Work Director of the Christian Associations with special responsibility for pastoral and teaching work among students.

At the University of Wisconsin, university pastors and Association Secretaries are united in an alliance and have agreed on a program as well as Convocation addresses for the entire university.

Duplicating and overlapping are avoided at the University of Missouri by appointing university pastors as denominational secretaries on the staff of the Christian Association. In such a relationship they decide on a united program, but also discharge their responsibility to the communions that employ them. At Michigan the Association Secretaries meet every two weeks in conference with university pastors and ministers of local churches; one feature resulting from this co-operation is the union Sunday evening service.

The Christian Association Secretaries at the University of Illinois are members of the Ministerial Association of the Twin Cities, Champaign and Urbana, but the meetings of this Association are for conference and discussion and no attempt is made to formulate policies for the Christian Associations.

At Ohio State University, there is held once a month an informal meeting of the pastors and Sunday School Superintendents. Faculty representatives are also invited. Policies have been determined with reference to relating new students to the different churches, and the organization of student Bible classes in the Sunday schools.

The Christian Associations have been created by the students; through voluntary societies students were giving expression to their religious life.

Such Associations in State universities should be truly interdenominational and not undenominational as has too often been true in the past. Let them recognize their limitations and not undertake functions which they are neither authorized nor qualified to perform. On the other hand, the unique power and solidarity of the Student Association Movement as an intercollegiate organization must be recognized.

If the Association is to do its work, it must have the helpful co-operation of the leaders of the churches in the formation of its policies, but in carrying out the plans great care must be exercised in safeguarding student initiative. To have on the Advisory Board of the Association pastors and denominational representatives of the churches in the community identified with the Association movement might be possible. Frequent reports of the Association's activity and progress might also be sent to the local pastors and denominational representatives.

The Christian Associations recognize the function of the Church to conduct public worship, perform pastoral duties and



promote Christian education, the Associations do not, therefore, presume to conduct such services.

The Christian Associations desire wherever it can be done effectively that religious teaching and instruction which cannot be given by the university shall be promoted by and through the churches. An earnest effort is being made to relate groups for Bible, mission and social study to local Sunday schools.

If it is necessary for the different communions and the Christian Associations to learn by costly experience that they are not called upon to maintain dormitories, cafes and Guild houses, it may also be necessary for some communions to discover after expensive trial that they are not to establish a local church exclusively for students with a pastor employed by a given communion. The objection to this plan is the students are treated as a separate class, and if the pastor is an exceptional leader students from all communions apply for membership in his Church and he soon discovers that he is a denominational representative maintained by one communion but doing an interdenominational work. The same difficulty arises in connection with Guild houses, in which representatives of many denominations are cared for at the expense of one communion.

In full recognition, therefore, of the functions of the Church, students will continue to give expression voluntarily to their religious life through the Christian Associations. Sometimes they will assemble for prayer services by classes, or following some other natural grouping. In all such groups, they will seek to apply the teaching to the building up of character. An increasing number of students are manifesting their interest in the social and civic problems of North America. Through voluntary service to their fellow students in welcoming new students and assisting those who require employment, many students are expressing their altruistic purposes, while an ever growing number are rendering most helpful service to people of the community through teaching English, conducting boys' clubs, settlements, rescue missions, etc. In many institutions, students under the direction of the Christian Associations assume responsibility for the preparation for and conduct of evangelistic meetings and apologetic addresses designed to vitally affect the lives of all university students. It would be difficult to exaggerate the importance of the partici-

pation on the part of students in friendly intercollegiate relations through such training conferences as Northfield and Lake Geneva. The demand for leadership in all the Christian professions has led more students to undertake securing recruits for these professions as one form of expressing their religious convictions. In some communities a systematic effort is made to secure church attendance and to form the church going habit among students.

Because we believe so strongly in the Church and in the opportunity of the minister through his preaching, pastoral and teaching functions, we are zealous that students shall have the friendship of our ablest preachers. The unconscious influence of such ministers is indicated in this remark by a student recently concerning his pastor, "The greatest apologetic for the Christian ministry is to see Dr. B. walk across the campus." However else these preachers may need to be supplemented, let us see that they are not isolated from the students.

Regarding the difficulty which some Associations find in promoting group Bible classes in the churches, are we not to be guided by experience? Judged by results group classes under trained leadership are more effective than any other classes in getting at the student's real problem and applying the lesson personally to his own life.

Christian Association leaders believe so thoroughly in the possibilities of these students who are to wield such an influence in the future leadership of the Church that they are most desirous of definitely relating all students to the churches and Sunday Schools, because in such relationship they will work after graduation. As a general rule, the Associations feel that they should promote small discussional groups with trained leadership; whenever possible these groups shall meet in the churches and full use shall be made of the excellent services of ministers, university pastors and professors in training leaders, and in some cases, as leaders of groups. Owing to the great demand for small groups in which there may be freedom of discussion to organize smaller groups within the large class to meet subsequently under trained leadership for discussion of the points developed by the exceptional leader of the large class. As to the relative value of the large and small classes, there is an honest difference of opinion, but the majority of

Association Secretaries believe that the small group plan secures better results.

Christian Association leaders have never been more eager for the triumph of the Church than they are at present, but we realize that most of the attempts of the various communions and Christian Associations to solve the State University problem have been pitifully feeble. On behalf of the leaders of the North American Student Movement, we appeal to all communions which share the purpose of this movement, to establish and maintain the strongest possible churches in the university communities,—churches in which students shall have fellowship with all kinds of people, but above all, shall have the ministry of a preacher who is in every way the equal of senior professors in the university. Let him be a man who can successfully deal with the intellectual problems of young men and women in the formative period of their life. Let him also be a skillful teacher and convincing lecturer on the fundamental principles of the Christian faith. Pre-eminently should he be a man whose spiritual leadership is pervasive and powerful.

The Christian Associations desire to serve the churches, and owing to their intimate and constant study of student life they should know the needs, desires and problems of students as no other organizations can. We do not plead for a powerful central Christian Association with exclusive control of all religious work in the university, but we do earnestly desire the sympathetic and intelligent co-operation of all the churches.

*Discussion, Rev. Martin E. Anderson:* The actual relation must be determined by the situation in hand. In certain localities Guild halls and dormitories are needed. There are fields where it is best to establish a separate Church for the university community, not for students exclusively, but perhaps principally for students. I believe that any communion which has a large number of students should put in a university pastor to work in co-operation with the local pastor.

## CO-OPERATIVE EVANGELISTIC MEETINGS

FRANCIS M. FOX.

*Presbyterian University Pastor, State U., Iowa.*

*Evangelistic Meetings at the State University*—Is that a typographical error? Or has the Programme Committee made a mistake? Does the State University, this place where there is absolutely no restraint, absolute freedom of thought, this place where in religious thinking "Every man does that which is right in his own eyes" and no man dare molest or make him afraid, does the State University offer a field for the earnest presentation of the Gospel? "Yes."

Of course, I refer to a certain high type of evangelistic meetings.

*The importance of such an effort at a State University.* One of the peculiar temptations of university life is to forget the claims of the heart and the soul life. There are some good reasons for this: 1. *It is a busy life.* 2. *The character of the work.* In this life the intellect has the ascendancy.

Here are the churches of the university town, the fraternity and sorority houses and club and boarding houses offering their Bible courses, Mission Study classes, but the majority of the Varsity folk, unheeding, pass by going their own way. "Why?" says the Church. "We are too busy," says the academic crowd, "developing the intellect." "Why?" cries the Church. "Because science and philosophy and the highest type of intellectual life are out of joint with the Church and her religion."

Now you can see the importance of the bringing into the university community something that will command a halt, that will thrust itself before this crowd and compel it to stop and think.

The men who lead and give the messages in this evangelistic meeting must be men approved of God and man. It has been my privilege to participate in two meetings this year, one at the University of Iowa, under the leadership of Raymond Robins and Fred B. Smith, and the other at the University of Wisconsin under the leadership of Raymond Robins. These meetings did stop the crowd and made them think.

*But what is worth doing at all is worth doing well.* Many evangelistic meetings have been put on at State Universities

and colleges which have been foredoomed to failure because of the manifest weakness of the plans, and most of all, because of a lack of co-operation. Progress in the Kingdom of the Lord has been retarded because some people have made their little systems the *end* of religion instead of making them the *means* to the *end* which is the Kingdom.

The Presbyterians cannot say to the Methodists, the Baptists, or the churches of any other denominations, I have no need of you and vice versa. The churches cannot say to the University pastor, we have no need of you, and vice versa. The active Christian forces at work in the university community cannot say to the President and the professors in the university, we have no need of you, and vice versa. No, we are all bound up together in this community bundle. We are all bound together with indissoluble ties which are absolutely vital to the giving of light and life and the conserving of life in its most useful form, to the young people in the State universities.

The greatest impact of the life of the early Christian Church upon the surrounding world was in that which caused the people to say, "Behold how these Christians love one another!" From that day to this, love has never ceased to be the most convincing and the most invincible power in the world. The Master realized that the power lay at this point and the burden of His intercession was that His followers might be one.

Build up your denomination, but never at the expense of the Kingdom and at the cost of the respect of the waiting world. Ruskin said, "Co-operation is always and everywhere the law of life; competition is always and everywhere the law of death." This is particularly true in the realm of the Kingdom.

"Others shall sing the song,  
Others shall right the wrong,  
Finish what I begin,  
And all I fail to win.

What matter, I or they?  
Mine or another's day,  
So the right word is said,  
And life the sweeter made?"

## OFFICERS ELECTED BY THE UNIVERSITY PASTORS.

President—Rev. Dean R. Leland, Lincoln, Nebraska.

Vice-President—Rev. Howard R. Gold, Madison, Wisconsin.

Secretary-Treasurer—Rev. J. C. Todd, Bloomington, Indiana.

*The next session of the Conference will be held at the University of Indiana, Bloomington, in February, 1914.*

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ETHICAL TRAINING FOR PUBLIC SCHOOL PUPILS

WILLIS ALLEN PARKER, A. M., PH.D.,

*Professor of Philosophy, Pomona College, Claremont, Calif.*

The widespread demand for some amendment to educational procedure that shall more completely safeguard innocence and develop character in the pupils of our primary and secondary schools is met by the equally urgent necessity to avoid the intrusion of theological bias and ritualistic machinery into the schoolroom. It is rightly insisted that by whatever name called, the teacher's creed should embody the essentials of spiritual religion. But it is with equal right insisted that nothing of the formal and peculiar, which conditions the pious expression of religion, may be invoked to impress or enforce its sanctions upon the lives of children, as a part of the programme of public education.

If it were possible to endow the teaching of ethics with enthusiasm equal to that of the religious devotee, it would seem that the philosophy of morals would offer us a solution of the problem. In so far as the purely ethical may be said to be an interest enlisting the higher sympathies of men and women; in so far as teachers and patrons are able to conceive of the ideals of religion apart from the denominational machineries by means of which those ideals are commonly furthered; in short, in just the measure that the spirit of religion, and its aims as realized in mature character are held to be more important than the name by which the means are signalized,—in precisely that measure will the teaching of ethics be found a solution of the perplexing problem. In name, religion should not enter the class room in the function of teacher. In aim, spirit, attitude toward life, the heart of religion does actually animate a large majority of the teachers known to the writer, in their

daily work. What these persons actually do, points the way to what others may come to do, and to what all may do yet more effectively, as the conception of the true aim of education becomes more clearly defined. Toward that definition the philosophy of morals has certain decisive suggestions to offer.

Modern biology has furnished us the conception of universal life as a continuum. Genera, species, varieties and individuals are but sections of life differentiated by the attentive observer, from different viewpoints, and for varying purposes. But life is an unitary conception, coextensive with purposive change, growth, reproduction of form, and inward adaptability to surroundings.

The evolutionist sees in the simple cell the possibilities of all life. Its tiny depths chamber secrets and cradles forces that issue in some one of the upward or sideward or downward tendencies that have produced the Protean forms of the vital universe. So the modern psychologist sees, in the dawning consciousness of the infant mind, an universe of possibilities. To the biologist, unicellular animals have, by the hit-or-miss method known as natural selection, developed the myriad forms of life that inhabit the earth. To the psychologist, the child mind awaits the equally decisive effect of favorable environment, to determine its development toward felicity or impoverishment. Of course the human setting of the infant life determines that it shall become a human child, inhabiting a home, speaking a language, and assuming the manners and customs of a human being. Speaking broadly, all the conditions, including those that make it thus to claim its place by mental activity as part of the human species, are comprehended in the process of education. Now, this participation of an individual in the life of his species, is the essence of morality. Education may be said to be, therefore, for the sake of morality. Equally well, education may be said to be for the sake of life. Speaking inclusively therefore, education, ethics, and religion may all and severally be thought of as synonymous with life. What seems to be the exclusion of religion from educational procedure, turns out to be not the exclusion of the essence, but only of the technique of religion.

The modern conception of education turns upon the fact that the present is a part of life. School life as a period, is as vitally important as any other. The idea of school discipline as preparatory for something that comes after, which is sup-



posedly more important, has gone by the board. Character is a developing entity that is continuous through change.

### I.

Ethics in the public school is not a new thing. Discipline has always been a part of the curriculum,—formerly was a much more emphasized part, than it is now. The more recently adopted and more rational methods of self-government by the pupils, are applications of ethics, and are intended as moral education. Athletics, choral unions, class organizations, fraternities when permitted, and all social interests, develop, or are designed to develop the sense of the whole.

The moralist would judge any or all of these by whether in the case of the individual in question, they narrow or widen his view of a whole to which he should be loyal. From the viewpoint of one student the fraternity is a bad thing, from that of another a good. The cure for the evil of a "gang" in school, is not to break up the "gang." It is to enlarge it, to make it a part of a larger whole, and to show how loyalty to the whole is more important than loyalty to a part. Between the interests of a gang and of the school, a child will prefer the school, if enabled to see it as a whole, of which he is an integral part.

The contrast between self and others is the basis of the moral sense. As such it has always existed. Life has always been trained with reference to it. The savage is capable of loyalty to only a very narrow circle. The clan antedates the tribe; the tribe precedes the nation. And the nation remains for a long time the circumference of individual loyalty. Humanity is yet, to many, only a dream of philosophers, missionaries and socialists.

### II.

Example in the school room has always been stressed as of more moral worth than a whole complex of studies. This, the moralist emphasizes, and would urge yet more strongly. But that example and discipline require to be supplemented by positive instruction that frankly discusses the moral issues that press upon the minds of pupils seems evident from a wide number of conditions.

### III.

Mrs. Ella Lyman Cabot sets down three distinct ways in which character is improved. These three ways are:—

1. By imitation of people who are known personally or through biography.
2. By responsibility sturdily shouldered.
3. By learning to think straight and decisively on questions of right and wrong.

The first two of these methods have been always with us. Imitation of strong characters, and the taking on themselves by children of moral responsibility are precisely what is aimed at in the paragraphs dealing with example and discipline. Reverence for great people is akin to religion, which is reverence for God. Loyalty to a self-appointed task is the active side of religion. It is also the essence of discipline, as discipline is understood by the modern teacher. And these are the perpetual ethical means which the schools employ to cultivate character. To these, let us now add the consideration of the third,—which is the effort to teach the essentials of right conduct,—or as our authority states it, “to teach pupils to think straight and decisively on questions of right and wrong.”

Mrs. Cabot makes this statement of the aims of ethical instruction in secondary schools:

1. To open the eyes of the morally blind.
2. To clear away moral confusion.
3. To forestall moral vacillation.

The first of these, the curing of moral blindness, readily suggests its examples to all who have observed the indifference or the active cruelties of children to animals, to insects, or toward other children. Pulling an insect to pieces, or torturing an animal, is not deliberate cruelty. They are on a level with the conduct of the gossip who picks a neighbor to pieces. They mean nothing except a combination of instinctive delight in action, curiosity, and moral blindness. Icy brutality is, more often than anything else, due to unawakened social imagination. The cruelties of children to children of another set, section of the community, or another race, or even to children in different social circumstances are examples of this moral myopia. Stories that arouse social imagination, coupled with the request that the pupils bring in written examples of such moral lack under their own observation, will usually suggest a revolution in an entire school, with reference to such practices.

Procedure is usually from examples to principles, and not the reverse. Hasty judgment of a man by his actions is shown

to be unkind and unjust, by the revelation of his motive. Passers by called a great artist an idler. They saw him throw pebbles into a pool by the hour. He was really studying the hues of water waves, that he might paint them. Such suggestions train the imagination in social ways.

Straight thinking is the remedy for moral confusion. Such confusion arises for school children in connection with questions of loyalty to a comrade versus loyalty to the whole school. It is too much to expect that children shall see the duty of loyalty with sufficient clearness to impel them to be disloyal to their class or comrade spirit, until they have been enabled to see the same problem in another setting.

The difference between poor excuses and good ones for absence or tardiness is one that girls especially are prompt to see. Excuses for selfishness, in such cases as occupying more than one seat on the car or train, in the matter of display in dress, are examined, and set in different columns. By such procedure, the graduation class of one high school under my observation recently was induced to give up certain expensive plans for the approaching commencement, out of deference to one poor girl who is a member of the class. Conscientious and unconscientious ways of preparing a lesson reveal the value of motive. "Clear thinking," says Royce, "is the essence of morality." In the same strain, Professor James declares, "To think is the moral act."

The evil of indecision, or moral vacillation, finds its illustration in pupils of the oversensitive type. Such questions as arise out of the psychology of actions that are said to be guided by self-interest, may postpone all action, for fear that it may be selfish. Questions of truth speaking may make one morbidly afraid to speak at all, for fear of unintentional lying. The question of making the right choice of life work by adolescent boys, has often a depressing effect, hindering their efficiency in present tasks.

Such questions as lead to indecision arise not out of the conflict of right with wrong, but out of the conflict of right with good. The right implies duty to others. The good is with reference to the self. For such conflicts I know of no solution except training to think, supplemented by the facts of ethical moment,—such as illustrate the union of utilitarian and idealistic reasoning in the life of the practical man, who is also a seer, and a lover of the best.

## IV.

Do the public schools teach the essentials of business integrity and of civic loyalty? A Boston newspaper of well-known sectarian predilections, criticising the public school system pointed out that of one hundred and four men in one county in Ohio who sold their votes at a state election for an average of five dollars per vote, ninety-six had been educated in the "little red schoolhouse." Among public school and even our college graduates, individuals are continually being found guilty of speculation, usury, embezzlement, stock gambling, intemperance and social vice. To condemn our entire system would be as foolish as to defend its sufficiency, in the face of the all too frequent illustrations of the frailties of human nature and the defects of our methods of training. But in the fact that the world of political, business, and social life presses its temptations upon the individual, so often beyond his power to resist, lies the suggestion that must guide remedial effort. Education by whatever method, will probably not prove to be alone sufficient. The evil lies, for the most part, in a selfish, or individualistic conception of life. Our entire emphasis in government, until the immediate present has been upon the freedom of the individual. Commercialism, the exploitation of natural resources for private profit, the accumulation of great fortunes with indifference to public rights,—these are the external and visible results of our stress upon individualistic policy. The gathering forces of social centralization threaten to assert the right of eminent domain, and usurp the place of the individual, unless the more reasonable method of a gradual socialization of values is made possible under the guidance of men educated to see the situation as a whole.

Into the question of political corruption enter other than educational factors, however,—and only the co-operation of all our agencies of reform can assure us of the right results.

The same must be said of the reigning evils of our domestic life, sexual immorality with its degradation of unfortunate women, domestic infidelity, and divorce. Here again, the philosophy of extreme individualism has bred a ruthless disregard of the rights of others. An unjustly low wage scale has its part in laying women liable to temptation, or in making them victims of necessity. The example of the leisure class has had an unmistakable effect upon public morals in recent years. Luxury may be as innocent as poverty. But luxury that is innocent

tempts poverty to sacrifice its innocence to attain a like blissful state. And much of luxury is not innocent, but indolently indifferent to social standards, or openly and flagrantly and deliberately vicious.

The city has its part in making children prematurely wise,—or half-wise,—concerning the secrets of adult sexual life. The children of our time are more than precocious. It is not unusual to find them *blasé* concerning lovemaking, and purveyors of mischievous half truths about sex.

One woman of much experience and of large wisdom told me recently that she considered the moving picture the chief cause of sexual delinquencies among the high school pupils of a Southern California city, among whom recently, social vice was found to prevail to a startling degree. Familiarity with the art of lovemaking as revealed in the pictures bred contempt for formality. Interest in the practice of courtship led to an inquiry for its passional motive, with a spirit that was less avowedly vicious than it was mentally curious. "That was not first which was spiritual, but that which was natural," as in the case of all human development. And the fact that physical interest was awakened before moral restraint had developed, explains the results.

The Socratic principle that "ignorance is vice" has its application even here. For although we admit that there are things of which it is better that the child should remain ignorant, it remains true that it would be still better if he could be truly enlightened. From the source of this half-knowledge,—the theatre,—it is not possible to obtain the corrective and balancing truth. The pictures in question were presumably harmless enough in themselves. At any rate they had been officially censored. The evil lay in the fact that they made the children prematurely wise,—or at least wise beyond the provisions of restraint with which they were furnished. But this argues the iniquity of ignorance, or of half truth. Can we expect to abolish the theatre, or take away the ideas it has disseminated?

Professor Peabody of Harvard recently remarked that, "in Germany society capitalizes the theatre, and makes it a means of elevating public taste, whereas in America the individual commercializes the theatre and uses it to degrade public taste." It is no more unreasonable that the theatre should be owned by the municipality and be made to serve the cause of community culture than that the schools of a city should be so

owned and controlled. But meanwhile, the present conditions must be met as well as may be, by the joint efforts of education and religion. What impels the vicious pupil is half-knowledge. His deformity must be cured and that of others prevented by a frank anticipation of the demoralizing influences of prematurity,—through instruction in the physiology, hygiene and ethics of sex and sex relations.

Legislation concerning prostitution, the wages paid to women, and their hours of labor, the regulation of marriage, and the lessening of the possibility of divorce,—scientific investigation and persistent remedial effort concerning these, are all important. But in proportion as it is better to prevent than to cure;—in just that proportion it is more important to educate even than to legislate concerning these vexing evils that lie wholly, or partly within the aera of the sex life of our people.

No moralist pretends that any best method of imparting such instruction to youth has been found. Upon that task persons of ability and devotion are at work. The best assurance that the method will be found is that intelligent people shall unite in discerning the need of it, and in supporting the efforts of those who undertake it.

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### PROGRESS FOR NEGRO SUNDAY SCHOOLS

In the summer of 1908 Mr. W. N. Hartshorn, President of the International Sunday School Association, invited to his home seventy-five of the men and women of broadest acquaintance and most thoroughly interested in the welfare of the Negro. It was the now historic Clifton Conference. There was no program but this one question was carefully and candidly considered: What may be done in the large to help the Negro make his religion and his morals coincident? In view of the great gain in the white Sunday Schools by the introduction of specific teacher training methods, it was the unanimous finding of this conference that the Negroes of the coming generation could be effectively reached by enlisting the present generation of college and normal students in specific work for them, the Sunday school to be the point of contact. In the fall of 1911 Homer C. Lyman, D.D., who has been teaching in a theological

seminary and understood the needs for the local church, was appointed Superintendent of work among the Negroes for the International Sunday School Association. The first year was spent in specific teacher training work with selected classes from the higher grades of the five schools in Atlanta. There was theory and practice in Sunday-school teaching. Eighty-four first standard diplomas were earned and issued the first year. In two years ninety-six colleges, normal, and boarding schools have been visited and the work set up. In more than half of these definite classes have been organized and work undertaken by members of the faculties. About four hundred students will receive first standard diplomas at the 1913 commencement. An earnest effort is made to follow up the work of each student to encourage definite work in the local church and community. He is closely related to the large plans of the International and enlisted to become a real factor in race betterment. With these trained teachers and leaders in the local community, many of them imbued with the newer emphasis on social and industrial race improvement, the foundation is laid for the development of organized Sunday-school effort. In round numbers there are forty thousand churches among this nine-and-a-half-million people? It is practically impossible to secure accurate statistics but improved local schools, a community consciousness, and a race vision wrought in by these college and normal graduates will ultimately give definiteness and accuracy to the work. But the greater gain is a clear cut objective in molding character and implanting Christian ideals for the life that now is. The students themselves are enthusiastic over the new emphasis on practical religion and have entered heartily into the task of the local churches. Professors are willing to add the extra class to their already over-full day. Pastors are recognizing the importance of the Sunday school. Teacher-training classes are organized and taught by these students. A district school far back in the country gave every Friday afternoon session to Bible storytelling and one girl reported fourteen converts as a result of using the new methods. The Daily Vacation Bible School, and the Men and Religion movement finds these trained workers willing and efficient.



## ELEVENTH GENERAL CONVENTION

### A NEW DEPARTURE

Place: NEW HAVEN, CONN.

Time: MARCH 5-8, 1914.

Theme: "THE RELATION OF HIGHER EDUCATION TO THE SOCIAL ORDER."

The Eleventh General Convention of the Religious Education Association will consist of a series of single meetings running over at least three days on the theme "Education and Social Life," designed as a thorough study of The Relation of Higher Education to the Social Order. By invitation of the corporation of Yale University the meetings will be held in the halls and suitable buildings of the university, the night sessions in the beautiful Woolsey Hall.

Pursuant to the recommendations of the Executive Board and the Board of Directors, at the Cleveland Convention, the Association approved the plan of holding next year a convention without the usual numerous departmental meetings and of conducting instead a single series of gatherings, three each day, in which all papers, studies, reports and addresses would concentrate on one single theme. The *purpose of this change* is to focalize the interest of the convention at one point. It is hoped that by careful preparation throughout the year preceding the convention, by means of investigations and studies, some real contribution may be made to the specific problem suggested in the topic for the convention. There will be many *advantages* in this new plan: unity of attention, freedom from distraction, mass consciousness, economy of administration, concentrated impact and definiteness of purpose and appeal.

The change in the days for the Convention, to *Thursday to Sunday*, ought to make attendance easier to large numbers of teachers, college officers and others.

The *responsibility for the program* of the convention has been vested jointly in the general officers, with President Thwing as Chairman, the officers of the Council and of the Department of Universities and Colleges.

The *work of the various departments* will be related directly to this new plan. *First*, through the topics to be studied; the institutions and activities represented in the various depart-

ments look to the colleges for leaders and workers; they are therefore interested in the spirit with which such leaders shall approach their work; the social relations of these institutions depends on the social training of their leaders. *The officers and members of departments are therefore urged to make suggestions to the general program committee* of the topics which they especially desire should be discussed. Such suggestions may be made most conveniently through the general office. *Second:* It is important that the institutions and phases of social life represented in the different departments shall also be represented by persons on the program competent to discuss the general topic from their different viewpoints. *Third:* Each department will be expected to hold a session for the transaction of its business, especially for perfecting plans for the 1915 convention which will allow of the usual departmental sessions. *Fourth:* It is hoped that this plan of alternating types of conventions will afford all departments further and sufficient time in which to carry forward the work of their various commissions, investigatory and preparatory bodies.

*One great advantage* of the type of convention to be held in New Haven will be the opportunity for continuous, united concentration of attention upon one single great question. It will also mean fewer distractions, larger opportunities for personal interviews and a splendid chance to know the men and women who are leading this movement.

*No one should think of the next convention as a gathering for college workers* exclusively. The problem of the relation of higher education to our social life, to its spirit, its leadership, its aim, is as pertinent to the interests of the home, the Church, the Sunday school, the Christian Association and the school-room as it is to the university campus. We have talked for a long time about an educated leadership; now whither are the leaders being educated to lead? In what direction is higher education facing the leaders; with what spirit inspiring them? The program which is already in process of construction will indicate definitely the immediate interest of all different groups of workers in the subjects to be discussed and the practical value of the correction to all persons interested in education.

Preserve these dates, *March 5-8, 1914, Thursday to Sunday* for this Convention.

## NOTES

The number of men preparing for the profession of religious education increases steadily. Union Theological Seminary had fifteen men specializing of whom several graduated in May. The University of Chicago has twenty-five enrolled of whom ten graduated in June. Hartford School of Religious Pedagogy has fourteen persons available at this year's graduation. Yale University has five under-graduates and twenty graduate students preparing for this work.

In the case of the university men and women, as at Union also, these students have professional training following the college work and are as well prepared for their duties as specialists in any other profession. The new position of "Director of Religious Education" needs only a proper appreciation of its possibilities by the churches. Many of the recent graduates in this work will go into teaching positions in colleges.

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The Pilgrim Teacher for June gives interesting reports on the preparation of workers in religious education in colleges. It gives particulars of the special courses at Wellesley, Smith, Lake Erie, Doane, Fargo, Beloit, Pomona and Drury Colleges. To these might be added the professional courses in Chicago, Yale, Columbia and Drake. Other notable instances of work in religious education are to be found at Colgate, Grinnell, Otterbein, Boston University, Dakota Wesleyan, Washburn, Ripon.

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Rev. H. F. Evans, Ph.D., formerly Director of Religious Education in the Second Baptist Church, St. Louis, has been called to the Chair of Religious Education at Grinnell College.

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The "school republic" or "school city" has been introduced into the Alaskan native schools by order of the United States Commissioner of Education, for the purpose of preparing the natives for citizenship.

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To promote moral education in the schools of France independently of religious doctrine is the object of the "French League for Moral Education," which offers a first prize of \$1,000 and other prizes amounting to \$2,000 for contributions to a bulletin which it publishes.

The R. E. A. conducted a Sunday afternoon conference on Religious Training in the Home for the Mothers' Congress in Boston on May 18th.

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America will soon have an unusual opportunity to find out just what the world-wide health movement of the twentieth century really amounts to in the field where its influence is most felt—in the schools. The International Congress on School Hygiene, to be held at Buffalo, N. Y., August 25-30, will be an international summing up of recent achievements in the hygiene of the school.

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That admission to college should be based solely on the completion of a well-planned high school course; that the high school should be given free play, so that it may adapt its work to the needs of the community; and that the colleges must keep the door open to the youthful seeker after a college education who is animated by a strong inner purpose in the face of obstacles regardless of whether he has fulfilled the old-fashioned formal requirement or not; these are some of the conclusions drawn by Mr. C. D. Kingsley in a Bulletin of the United States Bureau of Education on "College Entrance Requirements."

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The "Corda Fratres," or International Federation of Students, which was started in Italy in 1898, will hold its eighth International Congress at Cornell University, Ithaca, N. Y., August 29 to September 13th. The principal aim of the federation is "to support and spread the idea of unity and brotherhood among students," without regard to their religious or political beliefs. At the last Congress, held in Rome in 1911, the United States was selected as the meeting place for 1913, and it was determined to take up at this time a plan for developing an all-embracing world organization of students in the higher institutions of learning.

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#### COURSE IN SEX HYGIENE IN REED COLLEGE.

By means of extension work President W. T. Foster, of Reed College, is giving to the people of Portland, Oregon, an opportunity for systematic and comprehensive study in sexual hygiene and morals. The Oregon Social Hygiene Society, the State Department of Education and the State Board of Health

are co-operating to make the course of twelve lectures a profitable piece of educational work.

1. Conditions that Constitute a Social Emergency.
2. Physiological Aspects: Laws of Sex and Reproduction.
3. Medical Aspects: Venereal Diseases.
4. Economic Aspects: Wages and the Cost of Living.
5. Recreational Aspects: Playgrounds and Amusements.
6. Legal Aspects: The Function of the State.
7. Administrative Aspects: School Instruction in Matters of Sex and the Training of Teachers.
8. Teaching Aspects: The Pedagogy of Instruction in Sex and Reproduction.
9. Education of Girls.
10. Education of Children.
11. Education of Adolescent Boys.
12. Moral and Religious Aspects: The Conservation of the Affections.

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### AN EXPRESSIVE ACTIVITY

BY A SUNDAY SCHOOL CLASS.

459 Provident Ave., Winnetka, Ill.

June 9, 1913.

DR. HENRY F. COPE,

Secretary Religious Education Association,  
332 S. Michigan Ave., Chicago.

DEAR SIR:

Inclosed find a check for \$10.00 as a contribution to the work of the Religious Education Association from the VIII Grade Boys' Class of the Winnetka Congregational Sunday School.

Respectfully yours,

(Signed) C. S. JEWELL.

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### ANOTHER METHOD

The Sunday School of the First Church, Congregational, of Painesville, Ohio, presents the Painesville public library with a subscription to RELIGIOUS EDUCATION. This is an excellent method of making the material published by the R. E. A. available to the people of a community.

## NEW BOOKS

WALLACE, ALFRED RUSSEL, *Social Environment and Moral Progress*. (Cassell & Company, \$1.25 net.) A book no modern mind can afford to ignore. The author, now deceased, vividly insists that we have made no progress in character because we have either hindered or failed to apply the principles of selection to the development of man's higher powers and his social advance. Even the author's seeming pessimism must not blind us to the facts of his argument.

BROWN, SAMUEL WINDSOR, *Secularization of American Education*. (Teachers College, Columbia University, \$1.50.) A comprehensive survey and study of all legislation and constitutional provision affecting the status of the teaching of religion in schools and state institutions.

STRAYER AND THORNDIKE, *Educational Administration*. (The Macmillan Company, \$2.00.) A thorough study, especially seeking to discover educational tests and standards; includes many valuable tables.

WEEKS, ARLAND D., *The Education of Tomorrow*. (Sturgis & Walton Company, \$1.25 net.) Discussing the knowledge values acquired in the schools and analyzing the sorts of knowledge which our social organization demands in the school children. A real contribution to school betterment.

CATTEL, J. MCKEEN, *University Control*. (The Science Press.) 299 answers to Dean Cattell's proposals of University administrative reorganization, together with ten papers by leading educators, constituting a most valuable discussion on a topic vital in higher education.

ADAM, JOHN DOUGLAS, *Letters of Father and Son*. (Fleming H. Revell Co., \$1.00 net.) A new way of discussing some of the student's problems, but the letters represent an ideal of correspondence rather than a probability.

KIRKPATRICK, EDWIN A., *Fundamentals of Child Study*. (The Macmillan Company, \$1.25 net.) This is one of the indispensable books in every library on religious education. Inclusive and thorough, yet simple.

PALMER, LEON C., *Lesson Building*. (Fleming H. Revell Company, \$0.35 net.)

HALL, FLORENCE HOWE, *Boys, Girls and Manners*. (Dana Estes & Co., \$1.35 net.) An excellent reading book on everyday ethics, especially in the home, for children. But the problem remains how to get these ideas to the child. Perhaps if parents read this book they could help better.

LASELLE AND WILEY, *Vocations for Girls*. (Houghton, Mifflin Company, \$0.85 net.) Greatly needed, practical and to be commended both to parents and to teachers of girls. Could be used as a text book for girls in churches and schools.

SHARP, PROF. FRANK C., *Course in Moral Instruction for High Schools*. (University of Wisconsin.) The application of the principles laid down by Prof. Sharp in recent issues of RELIGIOUS EDUCATION. Should be examined by all high-school principals.

ALLEN, WILLIAM H., *Modern Philanthropy*. (Dodd, Mead and Company, \$1.50 net.) Contains a large amount of data on present methods of obtaining support for philanthropies and vividly suggests the need for the scientific investigation and direction of present-day philanthropies and their support.

MCCORMICK, PATRICK JOSEPH, *Education of the Laity in the Middle Ages*. (Washington, D. C.) A doctor's dissertation, making a contribution to the history of education at a particularly needy point.

SPRAGUE, HOMER B., PH.D., *The Book of Job*. (Sherman, French and Company, \$1.25.) A vigorous and often poetic translation with explanatory notes and a general study of the poem.

MILLS, DR. LAWRENCE, *Our Own Religion in Ancient Persia*. (Open Court Publishing Co.) Being lectures delivered in Oxford presenting the Zend Avesta as collated with the pre-Christian exilic Pharisaism, advancing the Persian question to a foremost position in biblical research.

MACFARLAND, CHARLES S., *Christian Unity at Work*. (Federal Council of Churches of Christ in America.) A good title for the proceedings of the recent Quadrennial Session of the Federal Council of Churches in America.

MILLER, T. R., D.D., *Devotional Life of the Sunday School Teacher*. (The Westminster Press, \$0.55 postpaid.) In the late author's best manner, a book that should help to improve the quality of teachers, surely the most needed of all improvements.

BLANGUERNON, EDMOND, *L'Enseignement de la Morale*. (Librairie Vuibert, Paris.)

GUITTEAU, WILLIAM BACKUS, PH.D., *Preparing for Citizenship*. (Houghton, Mifflin Company.) One of the newer type of text books in civics; rather formal in arrangement of materials.

ANDREWS, FANNIE FERN, *The Promotion of Peace*. (Government Printing Office.)



GILLETTE, JOHN M., *Constructive Rural Sociology*. (Sturgis & Walton Company, \$1.60 net.) A sociological interpretation of the facts of rural life. Although designed as a college text and well adapted to that purpose this is perhaps the most important and useful study of rural life to date.

WARD, EDWARD J., *The Social Center*. (D. Appleton & Co., \$1.50 net.) A comprehensive handbook, packed with information and practical direction for those who would help in this attempt to cultivate ideal democracy.

WARD, EDWARD J., *Social and Civic Centers*. (American Unitarian Association.) Social Service Series.

WELCH, HERBERT, *The Relation of the Church to the Social Worker*. (American Unitarian Association.) Social Service Series.

NEARING, SCOTT, PH.D., *Social Religion*. (The Macmillan Co.) An impassioned recital of the social wrongs of today which the author believes constitute the immediate field of religious service.

BLOOMFIELD, MEYER, *Vocational Guidance*. (American Unitarian Association.) Social Service Series.

WOMAN'S CITY CLUB, *City Welfare Exhibit*. (Woman's City Club of Chicago.)

SMITH, GERALD BIRNEY, *Social Idealism*. (Macmillan Co., \$0.90 net.) A vigorous, helpful study of the correlation of the modern religious spirit and its institutional expression to the ethical ideals, the practical conditions and the social needs of our day, based on a review of the history of Christian thought and organizations. A facing of the question of the place of the churches in modern life.

FORBES, ELMER SEVERANCE, *The Church at Work*. (American Unitarian Association.) Social Service Series.

FEDERAL COUNCIL OF CHURCHES, *Report on Church and Social Service*. (Federal Council of Churches, New York City.)

HEADLAM, STEWART D., *The Socialist Church*. (Longmans, Green and Company.) A plea for an honest facing of modern needs and aspirations by the church. The author says, referring to the state teaching religion: "Probably nothing would do more to help towards the capture of the Church by the people, than the compelling of the State to have done with its impertinent attempt to teach religion at all; the confining of the State's work to the secular sphere; and the throwing on the Church, and especially on the Church's ministers, the responsibility of doing the work for which they are ordained and paid."

SMITH, SAMUEL G., PH.D., LL.D., *Democracy and the Church*. (D. Appleton and Co.) A genetic study of the development of social ideals in the history of Christianity and of the place of religion in the expanding democratic ideal. A valuable, interesting and stimulating presentation.

BOARD OF EDUCATION, *A Curriculum for Sunday Schools*. (Board of Education, Diocese of Mass.)

HERBERT, C. W., *Children's Books for Sunday School Libraries*. (H. W. Wilson Co.) A classified list of standard text books valuable to a Sunday-school Library.

MATHEWS, BASIL, *Livingstone the Pathfinder*. (Missionary Education Movement of the United States and Canada.)

THWING, CHARLES F., *The Working Church*. (Baker and Taylor Co., \$0.60 net.) Would make a good text book for young people's classes in church work.

FORBUSH, WILLIAM BYRON, *Life of Jesus*. (Charles Scribner's Sons, \$0.75 net.) A good text for high school age, excellent maps and illustrations.

McKEEVER, WILLIAM A., *Training the Boy*. (The Macmillan Company.) Almost an encyclopædia on the moral, social development and training of boys; indispensable to all workers with boys and to be heartily commended to all parents, indeed to be urged upon their attention.

SMITH, NELLIE M., A.M., *The Three Gifts of Life*. (Dodd, Mead and Company.) A welcome addition to the scanty list of books on sex and hygiene for girls.

STUDLEY, MARY J., M.D., *What Our Girls Ought to Know*. (Funk and Wagnalls Company.)

McCOMAS, HENRY C., PH.D., *The Psychology of Religious Sects*. (Fleming H. Revell Co.) The author is preceptor in psychology in Princeton University. A study of the psychological differences that lie back of religious divergencies. Interesting, though fragmentary and more for the layman than the specialist.

DAWSON, GEORGE E., PH.D., *The Right of the Child to be Well Born*. (Funk and Wagnalls Company, \$0.75 net.) A plain study of eugenics, non-technical and helpful. Includes a chapter on "eugenics and religion." To be commended to parents.

WOMAN'S CITY CLUB, *A Practical Course in Child-Rearing*. (Woman's City Club of Chicago.) A valuable pamphlet outlining courses and materials.

Y. M. C. A., *Principles and Methods of Religious Work for Men and Boys*. (Association Press.) Reports of the 3d Quintennial Conference of Y. M. C. A. workers. Emphasis on Association work as a plan of religious education.

HORNE, HERMAN HARRELL, PH.D., *Leadership of Bible Study Groups*. (Association Press.) Practical directions and studies for leaders of voluntary Bible classes in colleges.

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The topic for the next general convention, at New Haven, Conn., will be "The Relation of Higher Education to the Social Order." This is peculiarly the topic of this department and its officers, jointly with the general officers of the Association and of the Council, will be responsible for the program of the convention.

To carry forward certain investigations as to the teaching of the Bible in colleges and to co-operate for the study of the special problems of teachers of the Bible in colleges, a special section has

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## REPORT OF THE COMMITTEE ON FUTURE PLANS ON DEPARTMENT OF SUNDAY SCHOOLS AND TEACHER TRAINING.

Your Committee are of the opinion that the results of the commission form of investigation and report during the last two years have been such as to indicate this as decidedly the best method for the prosecution of our work.

The contemplated change in the plan of holding the annual conventions, by which closed conferences for more thorough study and discussion of fundamental principles will alternate with public conventions of the nature of those held in the past will naturally have an influence upon the work of the departmental commissions and give opportunity for more technical work at the closed conferences.

There are now in existence in this department four special commissions, as follows:

The Commission on Teacher Training.

The Commission on Worship and Sunday-school.

The Commission on the Church and Recreational Life of Young People.

The Commission on Correlation of Religious Educational Work.

The commissions on teacher training, worship and recreational life of young people have still on their hands unfinished work upon which there has been no opportunity to report. We recommend that these commissions be continued.

The commission on correlation by its masterly presentation of this subject at the present session has opened up a new field for detailed study which will be of great value to many workers; that of a program of expressional activities for the different grades. We therefore recommend that the commission be appointed on A Graded Program of Special Activities. We recommend that Prof. W. S. Athearn be made chairman of this commission, and that the other members be selected in consultation with him.

Another topic has emerged during the present convention as a result of the paper presented by Dr. Coe, which leads to the suggestion of a commission to study the existing curricula of religious instruction from the standpoint of their dynamic value in the regulation of conduct and stimulating of right living. We need sorely a better standard of judgment in the comparison and consideration of the many courses now offered, and that standard should be based upon such values. We therefore, recommend the appointment of a special commission on the moral conduct values of existing curricula in religious instruction.

Your Committee feels strongly the need of safeguarding in the future sessions in this department the opportunity for discussion which constitutes after all their greatest value. We therefore recommend that in the preparation of future programs, there be provided not more than two main papers at any one session, and that these papers be strictly limited as to length in such manner as to leave at least one-half of the time for discussion. In order that this discussion may be profitable and waste time eliminated, we recommend that the present plan of appointing leaders of the discussion be continued, but that these leaders shall be also strictly limited, and that it be impressed upon that their function is to open up free discussion.

HERBERT W. GATES,  
W. S. ATHEARN,  
W. H. BOOCOCK,  
Committee.

This report was unanimously accepted and adopted at the annual meeting of the Department of Sunday-schools and Teacher Training, held Thursday morning, March 13th, 1913.

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## DIRECTORS OF RELIGIOUS EDUCATION.\*

## FUNCTION AND RELATIONSHIP IN THE CHURCH.

## PREAMBLE.

A new feature in the Church life of today is the growing demand for some one to organize and direct the religious educational work of the local Church. In response to this demand, men and women of varying degrees of preparatory training are offering themselves for this work. At present there are more than eighty persons who are engaged in this service, and the number is rapidly growing. The beginning of this new phase of religious activity is coincident with the

\*A statement prepared by a special committee of church directors, at the Cleveland Convention, 1913.

inauguration of the Religious Education Association. It has been in close connection with that association from the first, and in a measure is dependent upon it. In view of this fact, the time has come to define more closely the sphere and functions of the Director in the local Church, to point out his relation to the pastor and to the Church Board or Session, and to indicate, in a general way, his duties in connection with the Church school. What follows is offered as a contribution toward this end.

#### RELATION TO THE CHURCH.

The relation of the Director of Religious Education to the Church shall be that of an administrative officer in charge of the religious educational work of the church, both instructional and expressional. His position may be best defined as the executive officer of a Religious Educational Committee of the Church, which committee should have full charge of the religious educational activities of the church.

#### RELATION TO THE PASTOR.

The Director of Religious Education is not an assistant pastor in the ordinary sense of the term, but is the expert adviser and executive head of what may be called the Department of Religious Education. His relation to the pastor, therefore, will be more nearly like that of head of a department to the president of an organization. In this department, he will have full power subject to the approval of the church or governing board.

#### WORK OF THE DIRECTOR.

*In General.* Since the work of a Director is to increase the efficiency of religious education as a method of gaining the end which the Church seeks, the Director will develop and direct the agency which shall, with most efficiency, do this work. The name of this agency may be The Church School.

#### IN RELATION TO THE CHURCH SCHOOL.

The Church School will be the comprehensive term to apply to the Sunday School, or School of Instruction, the Young People's Society, or School of Expression, and the various departments and classes of adult work. The Director will be the Superintendent, Principal, or Director of that school as a whole.

#### IN RELATION TO THE S. S. AND Y. P. S.

The Director will have the supervision of the Sunday School and the Y. P. Societies; he will appoint, if in accordance with denominational usage, subject to the approval of the Educational Committee of the Session, the Executive Officers of the S. S.; and the Adult Leaders of the Y. P. Societies; but permitting the Y. P. S. to select officers from their own number.

#### IN RELATION TO THE S. S.

In relation to the S. S., the Director will keep the educational in distinction from the executive work in his own hands, and, while maintaining a general oversight of the work, will leave to the executive

officers of each organization the work of detailed administration. The Director will select the curriculum, grade the school and the societies, prepare the programs of worship, and train the teachers.

#### IN RELATION TO THE Y. P. S.

In relation to the Y. P. S., in addition to the general oversight of the executive officers, he will select the adult leaders, prepare the programs of expressional activity, offer suggestions as to the conduct of each, and train the adult workers.

#### SPECIFICALLY.

More specifically his work may be defined under four heads: Organization, Correlation, Publication, Education.

#### ORGANIZATION.

Under the head of Organization, his duty will be to organize both the Sunday School and the Young People's Societies on a graded basis, to man the departments with superintendents, the classes with teachers, the societies with proper number of adult workers, all carefully and prayerfully chosen from the membership of the congregation; to organize the study classes and working societies and clubs of the adult department; and to organize the home department.

#### CORRELATION.

Under the head of Correlation, he will seek to correlate the classes, grades, and departments of the Sunday School with each other; the Young People's Society with the Sunday School, as integral parts of a unitary educational plan. He will also undertake to correlate the young people's division of the Church school with the adult division, the Church school with the home, and the Church school with the day schools.

#### PUBLICATION.

Under the head of Publication, he will issue prospectuses of the Church School, of Teacher-Training courses, of Adult Bible class work; he will offer suggestions and material to be used in home work; he will provide for exhibits, from time to time, of work done, and, in short, will seek to interest and help people by judicious methods of publicity.

#### EDUCATION.

Under the head of Education, he will train the teachers, select the curriculum, conduct classes of various kinds in Bible study, in missions, and in kindred themes; possibly conduct the Communicants' Class; prepare lectures on religious subjects, provide lecture courses by others, from time to time, speak at teachers' meetings and conventions, and write occasional articles for the papers.

#### PASTORAL OVERSIGHT.

He shall assist the pastor in the pastoral oversight of the young people.



## THE ADULT DEPARTMENT.

If we consider all adults (i. e. over 20 years) who are yet desirous of continuing study and service through organized classes, as members of the Adult Department, we may include in this department the Home Department, the Parents' Department, and the Teacher-Training Department. The Director will organize and provide leaders for as many classes as can be successfully conducted. Bearing in mind that each adult class is organized, not only for study, but also for service, he should be ready to suggest lines of practical activity which the classes may follow, i. e.: to connect the class with its appropriate work.

## HOME DEPARTMENT AND PARENTS' DEPARTMENT.

He will seek to connect the Church School closely in interest and co-operation with the home, and, through the agency of the Church School, will seek to promote home religion.

## RELATION TO DAY SCHOOLS.

So far as possible, he should undertake to correlate the Church School with the secular schools of all kinds.

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TENTH ANNUAL MEETING

The tenth annual meeting of the Religious Education Association was held in the Auditorium of the Y. M. C. A. at Cleveland, Ohio, on Thursday, March 13th, 1913. President Harry Pratt Judson presided, and the Recording Secretary, Charles M. Stuart, made record of the proceedings.

Prayer was offered by Professor Henry Preserved Smith, of Meadville Theological Seminary.

The Annual Survey, which in this instance was a survey of the ten years' history of the Association, was presented by the General Secretary, Dr. Henry F. Cope.

Dr. Cope also submitted his annual report which was accepted and action taken upon its recommendations.

Recommendation 1 was accepted as follows: "The Executive Board of the Association recommends that an Extension Secretary should be engaged whose duties would be: Oversight of the office, director of the Library Exhibit and Bureau of Information; canvassing for membership and for funds; occasionally conducting institutes and such other assistance as he could render the General Secretary in the work of the Association. The time has come when we must have a competent person directly in charge of the Exhibit and the Bureau of Information. It is impossible for one officer alone to render all the service now demanded. An assistant would greatly increase the value of the organization to its members and its contribution to the cause of religious education."

Recommendation No. 2 was adopted as follows: "That Article V, Section 5, of the Constitution shall be changed so as to read, at the reference to the closing of the fiscal year, '*ending April 30,*' instead of, as now, '*ending December 31st.*'"

Recommendation No. 3 was adopted as follows: "That Article V, Section 6 of the Constitution be revised by striking out the last sentence of the first paragraph and striking out all of the second paragraph.

Recommendation No. 4 was adopted as follows: That Article IV, Section 7, which reads, "All members of the Association shall be elected by the Board of Directors" be changed to read "*All members of the Association shall be elected by the Executive Board.*"

Notice was given that a general verbal revision of the Constitution would be offered at the next annual meeting.

The Declaration of Principles was read by Professor T. G. Soares of the University of Chicago. (Published in RELIGIOUS EDUCATION, April.)

A resolution touching provision for "The training of parents for their duties of moral and religious instruction in the home," was presented and adopted, as follows:

*Whereas*, The home is the most important of all educational agencies which contribute to moral and religious education, and is either the greatest aid or the greatest hindrance to the success of the Sunday-school in its special work, be it

*Resolved*, That the Religious Education Association urgently requests of the International Sunday-school Association and such other interdenominational and denominational bodies as are engaged in the promotion of Sunday-school work, that they establish in each a department for the promotion and improvement of plans for the training of parents for their duties of moral and religious education in the home through instruction given in connection with the Sunday-school or under its auspices, and that such supervising committees or officers be appointed as are necessary to the effective promotion of the work.

New Haven, Connecticut, was approved as the place for the next annual convention; as was also the topic, "The Relation of Higher Education to the Social Order."

The plans of the Executive Board as indicated by the Budget (see Secretary's Annual Report, RELIGIOUS EDUCATION, April, page 99) were considered and approved.

The report of the Committee on Nominations was read and adopted and the Secretary was instructed to cast the ballot of the Association for the officers and for members of the Board of Directors as nominated. (List of officers published in this issue.)

## THE RELIGIOUS EDUCATION ASSOCIATION TREASURER'S REPORT

Jan. 1st to April 30, 1913.\*

Balance in bank and on hand, Jan. 1, 1913.....	\$24.96
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### RECEIPTS.

From Membership Dues.....	\$3,441.95	
Sale of Proceedings.....	107.45	
Contributions .....	1,847.13	
Convention Fund.....	2,000.00	
Total receipts.....	\$7,396.53	\$7,421.49

### EXPENDITURES.

For Salaries .....	\$2,192.87	
Rent and Incidentals.....	477.97	
Postage, Express and Telegrams.....	338.96	
Printing of Circulars and Stationery.....	342.40	
Printing of Magazine.....	765.97	
Office, Exhibit and Furniture.....	104.50	
Telephone, Light and Supplies .....	94.86	
Traveling .....	444.60	
Departmental Service.....	48.30	
Convention Fund.....	2,000.00	
Total expenditures.....	\$6,810.43	
Balance in bank and on hand, April 30, 1913.....		611.06
		\$7,421.49

(Signed) C. L. HUTCHINSON, Treasurer.

### ASSETS.

Credit balance in bank, April 30, 1913.....	\$ 604.44
Amount on hand.....	6.62
Membership dues payable.....	2,947.00
Bills due Association.....	50.38
Proceedings on hand: '03, 647; '04, 5; '05, 289; '07, 604; '08, 642.....	416.00
Total Assets.....	\$4,024.44

### LIABILITIES.

None.

I have examined the books and papers submitted to me of "The Religious Education Association" and hereby certify to their correctness, and that this is a true and accurate statement of the affairs of said Association as of April 30th, 1913.

(Signed) EDWARD J. DUNHAM,  
Public Accountant.

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\*This report covers the short term "year"; the new fiscal year beginning hereafter on May 1st, instead of January 1st, as heretofore.

## THE BUREAU OF INFORMATION

The Central Office acts as a *clearing house* on methods, material, literature and information. All inquiries receive careful attention and are answered by the aid of department officers and specialists and the Exhibit-library. Whenever literature on the subject of inquiry is available it is sent to members using this bureau. The services of the bureau of information are free to all.

## THE PERMANENT EXHIBIT

The headquarters of the Religious Education Association are in Rooms 1437-1439 in the McCormick Building at 322 South Michigan Avenue, Chicago. Here with splendid light and convenient and ample room the permanent exhibit has been installed. This exhibit now consists of:

1. A library of over 4,000 books, consisting of works on Bible study, religious and moral education, psychology, etc., and books devoted to the interests of the various departments. The text-book section shows the material now available for use in Sunday schools, colleges, etc.

2. Lesson helps, text books, outline material and printed matter used in Sunday schools and similar institutions. This is intended to reflect the material available and the best methods.

3. Pamphlets and illustrative material on Moral Education.

4. Periodicals and general literature related to religious and moral education.

The material is arranged so as to be easily inspected by those interested. All are invited to visit and use this exhibit freely.

## CONFERENCES AND CONVENTIONS

Local conferences are arranged in any city on the request of groups of members. The annual conventions, at which members have special privileges, already have an international fame for their splendid array of noted speakers, the importance of the topics discussed and the character of the attendance. Each convention program includes over 100 speakers and thirty different meetings.

## SERVICE FOR RELIGIOUS EDUCATION

The principal advantages of membership are that it affords an opportunity for each person to express himself on this important subject, to invest himself in the promotion and improvement of moral and religious education, and to co-operate with all the workers in this field.



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